



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif.Lam. Ra.</i> ²⁶⁸¹ A Book ^x We descended it ^x to you ^g to [you ^s] exit the mankind from the darknesses ^w to the illumination ^x by their Lord's leave to <i>Sseratte</i> (a single and specific Path of) The Mighty The <i>Hameed</i> ²⁶⁸² (He Who is multitudinously praised/He Who is iterative praiser).	الرَّ كَتَبَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴿١﴾
2. Allah, Who for Him what (are) in the Heavens ^w and what (are) in the Earth ^w ; and <i>waylon</i> ²⁶⁸³ (lengthy: stay in a valley in Hell/ bane/ woe) for the unbeliever for every affaker ^x (slandorous-fabricator/ specious concoctor) ^x atheemen (repetitive sinner) ^x of a severe torment.	اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾
3. Who ^r <i>yestabebbona</i> (they ^z : questingly like/prefer) ²⁶⁸⁴ the life ^w (of) the world ^w over the Hereafter's ^w and they ^z repel a'n(off) Allah's path and <i>yabghhonaha</i> (they ^z earnestly-quest it ^w) crookedly; those(are) in a far misguidance ^x .	الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾
4. And not We sent of a messenger except by his people's tongue, to manifest ²⁶⁸⁵ [be] for them; so misleads Allah whom ^p [He] wills and divinely-guides [He] whom ^p He wills; and He (is) The Mighty The <i>Hakeemo</i> (infinite <i>bekmah</i>) ²⁶⁸⁶ Possessor).	وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾
5. And <i>laqad</i> (verily, already and affirmatively) We sent <i>Mosa</i> (Moses) by Our <i>Aya'te</i> ^w (miracles/ signs/ proof) that let-exit [you ^s] your ^t people from the darknesses ^w to the illumination ^x and let-remind [you ^s] them by Allah's Days; verily in <i>tha'leka</i> (afar-that-it/) ^x surely (are) <i>Aya'ten</i> ^w (=Aya'te ^w) for every <i>ssabbaren</i> (an ever/ stout patience-endurer), <i>shakoren</i> (iterative thanker).	وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيِّمِ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾
6. And <i>edh</i> (when/ since) said <i>Mosa</i> (Moses) for his people: let remember you ^z Allah's boon ^w ²⁶⁸⁷ on you ^b <i>edh</i> [He] delivered you ^b from Pharaoh's <i>aal'e</i> (family, house-/ kin/ chiefs/ followers) afflicting you ^b [they] the ill torment; and <i>youthabbebona</i> (iteratively slaughter they ^z) your ⁿ sons and <i>yasta'hyo</i> ²⁶⁸⁸ (they ^z affirmably-let-live)	وَإِذْ قَالَ مُوسَى لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَخْرَجَكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَذَخَّرُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي

²⁶⁸¹ See the Lexicon attached to this Translation for commentary.

²⁶⁸² The word "*Hameed*" = "*حميد*" linguistically means: (1) *multitudinously praised* and (2) *multitudinous praiser*.

²⁶⁸³ *Waylon* is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts every-thing that comes into it; (3) ruin.

²⁶⁸⁴ See the Lexicon attached to this Translation for the effect of the letter *س* when added to a word.

²⁶⁸⁵ The word "*يُبَيِّن*" means elucidates, clarifies, i.e. explains plainly Allah's message.

²⁶⁸⁶ See the Lexicon attached to this Translation for "*bekma*."

²⁶⁸⁷ See the Lexicon attached to this Translation for "*ne'amah*" ("boon").

²⁶⁸⁸ See the Lexicon attached to this Translation for the effect of the letter *س* when added to a word.

your ⁿ women; and in <i>tha'lekum</i> (collective-afar-that) ^x (is) a great essay from your ⁿ Lord.	ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٦﴾
7. And <i>edh</i> (when/since) <i>ta'aththana</i> ²⁶⁸⁹ (iteratively proclaimed) your ⁿ Lord, <i>la'en</i> (if indeed) you ^c thanked, surely [I] assuredly ²⁶⁹⁰ augment you ^c and <i>la'en</i> unbelieved you ^c verily My torment (is) assuredly severe.	وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾
8. And said <i>Mosa</i> (<i>Moses</i>): if you ^z unbelieve you ^f and who ^p (are) in the Earth ^w together, so verily Allah (is) assuredly ²⁶⁹¹ Rich Hammeedon (He Who is multitudinously praised/ He Who is a multitudinous praiser).	وَقَالَ مُوسَىٰ إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌ حَمِيدٌ ﴿٨﴾
9. Has not come (to) you ^b <i>naba'o</i> ²⁶⁹² (piece-of-significant-and-availing-news) (of) who ^r of before you ^z : Noohen's (<i>Noah's</i>) people and <i>Aaden's</i> and <i>Thamooda's</i> and who ^r of after them, knows them not except Allah, came ^w (to) them their messengers ^x by the evidences ^w then <i>raddo</i> ²⁶⁹³ (<i>they^z forthwith-retuned</i>) their hands ^w into their mouths ²⁶⁹⁴ and said they ^z : verily we unbelieved in what you ^z (<i>had been</i>) sent by it ^x and verily we (are) in a doubt, of what [<i>you^g</i>] invite us to [<i>it^x</i>] suspect ²⁶⁹⁵ .	أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِن بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٌ ﴿٩﴾
10. Said ^w their messengers ^x : is in Allah a doubt; the Heavens' ^w and the Earth's ^w <i>Fatte're</i> (innately-perfect-Originator), [<i>He</i>] invites you ^b to forgive [for] you ^b [<i>He</i>] of your ⁿ offenses and tarries you ^b [<i>He</i>] to <i>ajalen</i> ²⁶⁹⁶ (term-limit) <i>musamma</i> ²⁶⁹⁷ (that which is designated and/or named); said they ^z : <i>en</i> (not) you ^f (are) except humans like us, you ^z want to repel us <i>a'n</i> (off) what [were] our fathers worshipping; so <i>otona</i> (let-come you ^z to us) by an authority ^x manifest ^x .	قَالَتْ رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُخْرِجَكُم إِلَى أَجَلٍ مُّسَمًّى قَالُوا إِنَّ أَنتُمْ إِنَّمَا أَنتُمْ بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَتْ يَعْبُدُ آبَاؤُنَا فَاتُّونَا بِسُلْطَنِ مُّبِينٍ ﴿١٠﴾
11. Said ^w to them their messengers ^x : <i>en</i> (not) we except humans like you ^b ; [and,] but Allah <i>yamonno</i> ²⁶⁹⁸ ([<i>He</i>] <i>graces His boon</i> ^w) on whom ^p [<i>He</i>] wills of His <i>eba'de</i> (worshippers/submitters/slaves); and not [was] for us to <i>na'ateekum</i> (bring forth to you ^b) by an authority except by Allah's leave and on Allah then let trust the believers.	قَالَتْ لَهُمْ رُسُلُهُمْ إِن حَرَجْنَا إِلَىٰ بَشَرٍ مِّثْلِكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَن نَأْتِيَكُم بِسُلْطَنِ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

²⁶⁸⁹ The word "تَأَذَّنَ" = "أكثر الإعلام، قاله سيبويه" i.e. iteratively proclaimed. See التاج.

²⁶⁹⁰ The "ل" in "لأزيدن" and in "لشديد" and "لغني" in *Ayah* # 8 below, all are juratory "ل" = "ال القسم" amounting to = "التأكيد" i.e. affirmation, expressed in all cases by "assuredly."

²⁶⁹¹ The "ل" in "لغني" is a juratory "ل" = "ال القسم" amounting to = "التأكيد" i.e. affirmation, expressed by "assuredly".

²⁶⁹² See the *Lexicon* attached to this Translation for "naba'a."

²⁶⁹³ The word "فرردوا" is rooted in "رد" meaning forthwith returned; example the greeting must be "forthwith retuned," as in: "And when (*bad*) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-forthwith-return it.^w you ^z" (S4: 86).

²⁶⁹⁴ The expression "returned their hands into their mouths" means out of rage towards the messengers, or by way of telling the messengers to "be quite" or "we are amazed at what you (messengers) are saying".

²⁶⁹⁵ The word "مریب" here is "تعت" = epithet, i.e. an "adjective," hence "suspect." See إعراب القرآن، محمود صافي. However, the word "suspect" could fit for a noun or an adjective.

²⁶⁹⁶ The word "الأجل" means term-limit, see اللسان.

²⁶⁹⁷ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

²⁶⁹⁸ The word "من" in "يؤمن" means "نعمه ينعمها." That a "boon He graces it."

12. And what (<i>is</i>) for us that not we trust on Allah and <i>qad</i> (<i>already and affirmatively</i>) [He] divinely-guided us our paths and surely assuredly ²⁶⁹⁹ <i>nassbiro</i> (<i>we hold on patiently</i>) on what you ^z bothered us; and on Allah then let trust the trusters.	وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾
13. And said who ^r unbelieved they ^z for their messengers ^x : surely we assuredly ²⁷⁰⁰ exit you ^b from our land ^w or surely assuredly ²⁷⁰¹ you ^z return [in] our sect ^w /faith ^w ; then revealed ²⁷⁰² to them their Lord: surely [We] assuredly perish the <i>dha'lemeena</i> ²⁷⁰³ (<i>injustice-doers</i>).	وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾
14. And surely assuredly ²⁷⁰⁴ [We] domicile you ^z the land ^w from after them; <i>tha'leka</i> (<i>afar-that-it/</i>) ^x (<i>is</i>) for who ^p [he] feared/knew ²⁷⁰⁵ My Status/Standing ²⁷⁰⁶ and [he] feared/knew [My] menace ²⁷⁰⁷ .	وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾
15. And <i>istafaha</i> (<i>sought opening/overwhelming victory</i>) they ^z and disappointed every <i>jabbaren</i> (<i>vigorous compeller/ever contumacious stubborn</i>) perverse/obstinate ²⁷⁰⁸ .	وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾
16. From beyond ²⁷⁰⁹ him (<i>is</i>) Hell ^w and [he] (<i>is to be caused to</i>) drink water ^x <i>ssadeeden</i> (<i>blood and pus of the Hell's folks</i>).	مِّنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾
17. <i>Yatajarra'ao</i> ²⁷¹⁰ (<i>dislikably and iteratively sips</i>) it ^x [he] and almost not (<i>easily</i>) swallows ²⁷¹¹ it ^x [he]; and <i>ya'atee</i> (<i>approaches/comes to</i>) him the death from every place and not he (<i>is</i>) surely <i>mayye'ten</i> ²⁷¹² (<i>dying/dead</i>); and from beyond ²⁷¹³ him (<i>is</i>) a harsh torment.	يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَمِيٍّ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾
18. Example/parable (<i>of</i>) whom ^r unbelieved they ^z by their Lord their works (<i>are</i>) like ashes hardened ^w by	مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ

²⁶⁹⁹ The "ل" in "النصبرن" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation, expressed hereby "assuredly"*.

²⁷⁰⁰ Similarly the "ل" in "لنخرجنكم", "لنعودن" and "لنهلكن" are all *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation, expressed in all cases by "assuredly"*.

²⁷⁰¹ See footnote 19 above only for "لنعودن".

²⁷⁰² The word "أوحى" denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And "الوحي" is *fire or king*. See اللسان.

²⁷⁰³ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

²⁷⁰⁴ See footnote 19 above, except here with respect to: "لنسكننكم".

²⁷⁰⁵ The word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply. See اللسان.

²⁷⁰⁶ The word "مقامي" has *dual* meanings: (1) *status or majesty* and (2) *standing or presence*. Both could apply. And the idea here and Allah knows best is that whoever feared his standing before Me.

²⁷⁰⁷ The word "وعيد" by Arabic (*linguistic*) Rule, has an omitted *speaker's pronoun* "ي" omitted, for "التخفيف" = "alleviation, lightening." See إعراب القرآن، لمحمود صافي

²⁷⁰⁸ The word "عنيدي" = "obstinate" which is "تعت" = *epithet*, in grammatical term an "adjective" for "jabbaren." See إعراب القرآن، لمحمود صافي.

²⁷⁰⁹ The word "وراءه" in "وراءه" means:

- (1) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة؛"
- (2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة؛"
- (3) "ولد الولد". So, here (1) or (2) could apply.

²⁷¹⁰ The "يتجرعه" is to *iteratively sip it dislikably*, like a *bitter medicine*, or a *defeat by an opponent*, etc. See اللسان.

²⁷¹¹ "يسيقه" is *easily swallows* it, but I know of *no single* English word for "يسيق" other than *easily-swallows*. Hence the *qualifying prefix* of "easily" is in *parenthesis*, as it is surely *implied* and clearly *inferred* in "يسيق" by definition but the word "easily" is *not explicitly stated* in the text *per se*.

²⁷¹² The whole expression: "And comes (*to*) him the death from every place and not he (*is*) surely *mayye'ten* (*dying*)." show the *prolonged and many-sided torture* which afflicts the individual in reference. Hence, all amounting to a lofty type of Arabic *tongue* expression for "prolonged and many-sided torture."

²⁷¹³ The word "beyond" here same as 29 above.

it ^x the wind ^w in a tempestuous day, not enable they ^z of what they ^z earned over a thing; <i>tha'leka</i> (afar-that-it/) ^x (is) the far the misguidance.	فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَلِكَ هُوَ الضَّلِيلُ الْبَعِيدُ ﴿١٨﴾
19. Have not [you ^s] seen that Allah created the Heavens ^w and the Earth ^w by the right; <i>en</i> (if) [He] wills undoes you ^z [He] and <i>ya'atee^x</i> (creates/causes to exist) ^x [He] by a new creation.	أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾
20. And not <i>tha'leka</i> (afar-that-it/) ^x (is) on Allah surely <i>azeez^z</i> ²⁷¹⁴ (mighty/impracticable).	وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾
21. And appeared they ^z for Allah together; then said the weaklings for whom ^p <i>istakbaro</i> ²⁷¹⁵ (they ^z affirmed their ⁿ prideful haughtiness) verily we were for you ^b followers; so are you ^f sufficers ²⁷¹⁶ <i>a'n</i> (off) us of Allah's torment of a thing; said they ^z : had Allah divinely-guided us surely we (would have) divinely-guided you ^b ; equal on us whether we bewailed ²⁷¹⁷ or <i>ssabarna</i> (we had held on patiently), not for us of a <i>mabeessen</i> (an escape-place).	وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُّغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَّيْنَا اللَّهُ لَهْدَيْنَاكُمْ سُوءًا عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ ﴿٢١﴾
22. And said the Satan, <i>lamma</i> (when/whence) the matter (had been) judged/finished ²⁷¹⁸ , verily Allah promised you ^b the right's promise and I promised you ^b then I unfulfilled ²⁷¹⁹ (for) you ^b ; and not [was] for me on you ^b of an authority except that I invited you ^b so <i>estajabtom</i> ²⁷²⁰ (you ^z compliantly-answered) for me; so let-not you ^z blame me and let blame you ^z your ⁿ selves ^w ; neither I am <i>mussrekhey</i> (sought-reliever of) you ^b and nor you ^f (are) <i>muss'rekhey</i> (sought-reliever of) me; verily I unbelieved by what you ^z partnered [me] ²⁷²¹ of before. Verily the <i>dha'lemeena</i> ²⁷²² (injustice-doers) for them (is) a painful torment.	وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنَا بِمُصْرِخٍ إِنِّي كَفَرْتُ بِمَا أُشْرِكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾
23. And (had been) admitted whom ^r they ^z believed and worked they ^z the righteous-works ^w paradises ^w /-gardens ^w run ^w from under it ^w the rivers, immortals they ^z (are) in it ^w by their Lord's leave, their greeting ^w in it ^w (is): peace.	وَأَدْخِلْ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّاتٌ فِيهَا سَلَامٌ ﴿٢٣﴾
24. Have not seen [you ^s] how struck Allah a parable ^x -/example ^x a good ^w word ^w like a good ^w tree ^w its ^w origin (is) firm and its ^w [branch] (is) in the sky ^w .	أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

²⁷¹⁴ The word “عَزِيزٌ” has many meanings, among them are: *mighty, impracticable, infeasible*.

²⁷¹⁵ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

²⁷¹⁶ The word “مُغْنُونَ” has triple meanings: (1) *sufficers*, (2) *enrichers*, (3) *benefiting*.

²⁷¹⁷ The word “جَزَعًا” of “جَزَعٌ” has several meanings, among here: *bewailed*. See *النتاج*.

²⁷¹⁸ The word “قُضِيَ” in “قُضِيَ” bear the dual meanings of (1) *judged*, or (2) *finished*.

²⁷¹⁹ The word “أَخْلَفَ” mean he *unfulfilled his promise* (i.e. failed to fulfill his obligation).

²⁷²⁰ The word “اسْتَجَبْتُمْ” is *answered* plus *made available* what was *requested*, i.e. “*favorably-answered*.”

²⁷²¹ The letter “ن” in “أَشْرِكْتُمُونِ” by Arabic (*linguistic*) Rule, is called “*التخفيف*” = “*alleviation, lightening*” or *Ayat's end harmony (rhyme)*. See *إعراب القرآن، لمحمود صافي*

²⁷²² The “*ظالمين*” = “*the injustice-doers*,” as “*الظلم*” = “*injustice*.” See the *Lexicon* attached to this *Translation*.

25. To'atee ^w ([It ^w] <i>churns-out</i>) ^w its ^w okola (<i>fruits/crops/edibles</i>) every period by its ^w Lord's leave; and strikes Allah the parables/examples for the mankind, la'alla (<i>craving currently unavailable deed that/perhaps</i>) they bethink they ^z .	تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٥﴾
26. And a parable/example (of) <i>khabeethaten</i> (<i>wicked/ill-natured</i>) word ^w like a <i>khabeethaten</i> tree ^w uprooted from the Earth's ^w top, not for it ^w of an abode.	وَمِثْلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿١٦﴾
27. Allah firms whom ^r they ^z believed by the say ^{x2723} the firm (<i>immutable</i>) ²⁷²⁴ in the life ^w (of) the world ^w and in the Hereafter ^w and Allah misleads the <i>dha'lemeena</i> ²⁷²⁵ (<i>injustice-doers</i>) and does Allah whatever ²⁷²⁶ [He] wills.	يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الَّذِي هُوَ الْحَيَاةُ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿١٧﴾
28. Have not seen [you ^s] to whom ^p substituted (<i>i.e. betook</i>) they ^z Allah's boon ^{w2727} (<i>for</i>) an unbelief and settled their people the home ^w (of) the worthlessness.	أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿١٨﴾
29. Hell ^w <i>yasslawna</i> ²⁷²⁸ (<i>they^z be broiled on/by</i>) it ^w and wretched the abode.	جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ ﴿١٩﴾
30. And they ^z made for Allah compeers to mislead they ^z a'n (<i>off</i>) His path; let-say [you ^s]: <i>tamatta'ao</i> (<i>let-relish you^z the temporary worldly delight</i>), so verily your ⁿ destiny (<i>is</i>) to The Fire ^w .	وَجَعَلُوا لِلَّهِ أُنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ﴿٢٠﴾
31. Let-say [you ^s] for My <i>eba'de</i> (<i>worshippers/submitters/slaves</i>) who ^r they ^z believed <i>youqehmo</i> ²⁷²⁹ (<i>to: they^z uphold/sustain the prescribed obligations of</i>) the Prayers ^w and expend they ^z of what <i>razaqna</i> (<i>We provided/allotted</i>) them secretly ^x and overtly ^w from before that <i>yaa'teya</i> (<i>approaches/comes</i>) a day ^x neither a selling in it ^x and nor <i>kelalalon</i> (<i>ultimate-friendships</i>).	قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٍ ﴿٢١﴾
32. Allah, Who created the Heavens ^w and the Earth ^w and [He] descended from the sky ^w water ^x then <i>akbraja</i> ([He] <i>produced/emerged</i>) by it ^x of the <i>thamara'te</i> ^w (<i>trees/plant crops/fruits</i>) ^w a <i>rez'qan</i> ^x (<i>provision/victuals for sustenance/rain</i>) ^x for you ^b and [He] subjugated for you ^b the <i>folka</i> ^w (<i>ship/ships</i>) ^w to run ^w in the sea by His command and [He] subjugated for you ^b the rivers.	اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفَلَكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿٢٢﴾

²⁷²³ The commentators of the Qur'an say that the "firm say" is: لا إله إلا الله و أن محمدا رسول الله.

²⁷²⁴ That is *the stable, the firmly fixed* say. It is: "لا اله الا الله," translated as "No an *elaha* (a deity) except Allah." The word "الثابت" is "نعت للقول" so it is an *epithet, adjective* qualifying the say. See *عرب القرآن*, لمحمود صافي.

²⁷²⁵ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

²⁷²⁶ The particle "ما" is "إسم أو أداة شرط" = *conditional noun/particle*; or "ما" = *connective noun* meaning *that which*. See *الدر المصون*, لـ احمد الحلب and *عرب القرآن*, لمحمود صافي.

²⁷²⁷ See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

²⁷²⁸ The word "يصلون" transliterated "yaslawna" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

²⁷²⁹ The word "يقيموا" is rooted in "أقام" = *upheld*. Linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً".
So, "يقيموا" means they: (1) *uphold/fulfill*, in the sense of *continuedness and keep up of all the prescribed obligations*, of the Prayer. (2) *Called or upped to perform* the Prayer itself. Note: Prayer and *how to be done* was established and revealed by Allah. Hence people do *not establish Prayer* they *only uphold/maintain and perform* it.

33. And subjugated [He] for you ^b the sun ^w and the moon ^x <i>da'ebay'ne</i> ⁹⁹ (<i>both wontedly-successors</i>) and subjugated [He] for you ^b the night and the day.	وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾
34. And <i>aa'takum</i> ([He] <i>accorded/ gave you</i> ^b) of all what you ^c asked Him; and <i>en (if)</i> you ^z count Allah's boon ^{w100} not <i>tobssoba</i> ¹⁰¹ (<i>comprehensively reckoned it^w you^z</i>); verily the mankind (<i>is</i>) surely <i>dhalomon</i> ¹⁰² , (<i>iterative injustice-doer</i>) <i>kaffaron</i> ¹⁰³ (<i>ever/ stout ingrate</i>)	وَأَتَيْنَكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾
35. And <i>edh (when/ since)</i> said Ebraheemo (<i>Abraham</i>): my Lord let-make [You ^s] this, the <i>balada</i> (<i>region/ settlement</i>) secure and let-far-side ¹⁰⁴ me [You ^s] and my sons to worship [we] the idols.	وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾
36. My Lord: verily they ^y , assuredly misled ^w many of the mankind; so who ^a [he] followed me, so verily he (<i>is</i>) of me and who ^a [he] disobeyed me, so verily You ^g (<i>are</i>) <i>Ghafooron</i> (<i>iterative Forgiver</i>), <i>Raheemon</i> (<i>iterative mercy Giver</i>).	رَبِّ إِنِّي أَضَلَّلْتُ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾
37. (O), our Lord: verily I settled of my progeny ^w by a valley other than possessor (<i>of</i>) <i>zar'en</i> (<i>crops about to be harvested/ sprouts</i>) at Your House The Sacred; (O), our Lord: to <i>youqeymo</i> ¹⁰⁵ (<i>they^z up/ sustain the prescribed obligations of</i>) the Prayer ^w they ^z ; so let-make [You ^s] <i>afedatan</i> (<i>keen-preoccupation of the hearts</i>) of the mankind <i>tahwee</i> ¹⁰⁶ (<i>to fleetly-fall coming</i>) to them and let-provide them [You ^s] of the <i>thamara'te</i> ^w (<i>trees/-plant crops/ fruits</i>) ^w <i>la'alla</i> (<i>craving currently unavailable deed that/ perhaps</i>) they, thank they ^z .	رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوَى إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الْثَمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾
38. (O), our Lord: verily You ^g know what we conceal and what we disclose, and not hides on Allah of a thing in the Earth ^w and nor in the sky ^w .	رَبَّنَا إِنَّكَ تَعْلَمُ مَا خَفَىٰ وَمَا نُعَلِّنُ وَمَا نَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾
39. The praise (<i>is</i>) for Allah, Who granted for me on ¹⁰⁷ the <i>keba're</i> (<i>agedness/ oldness</i>) <i>Ismaela</i> (<i>Ishmael</i>) and <i>Is-baqa</i> (<i>Isaac</i>); verily my Lord (<i>is</i>) surely <i>Sameeo</i> (<i>Acute-Hearer/ Enabler of others to hear/ favorable Answerer to</i>) the prayer.	الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾

⁹⁹ The word “دائبين,” there is no English equivalent for it *per se*. However, closest to it could be “*both continuously-successors*,” as “*successor*” alone could stand for: “خالف، عاقب، وارث.” So, *qualifying* successors with “*continuously*” imparts *corrects* inference, and *eliminates* the ideas of: “خالف، عاقب، وارث” all together.

¹⁰⁰ See the *Lexicon* attached to this Translation for “*ne'amah*” (“boon”).

¹⁰¹ The word “احصى” is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the *simple enumeration*. See *البصائر*.

¹⁰² See the *Lexicon* attached to this Translation for “ظالم” = “كثير الظلم” = “*iterative injustice-doer*” and “اظلم” = “*wronger*.”

¹⁰³ The word “كفار” strongly intensive singular masculine noun meaning: he who is *ever/ stout ingrate*.

¹⁰⁴ The word “اجنبني” means *disperse me, put me aside or side me off*, i.e. *اصرفني و اجنبا اي غريبا*.

¹⁰⁵ See footnote 2723 above regarding *maintain*.

¹⁰⁶ The word “تهوي” means: *fleetly (quickly) fall on or come down to...* As “الهوي” = “سرعة الفعل” See *الهادي*.

¹⁰⁷ The prepositional Arabic article “على” = “on” has many meanings, among them: (1) “المصاحبة” = *accompaniment* and (2) “الإستعلاء” = *superiority or being on top*. In this case “على” is used, and Allah knows best, to mean: *on top of the fact, or despite the fact, or prevailing on the fact of* “old age” procreation was still possible. Because of Allah's say so.

40. My Lord: let-make me [You ^s] the Prayer's ^w maintainer and of my progeny ^w [too]; our Lord: and <i>taqabbal</i> ¹⁰⁸ (let-clemently accept [You ^s]) [my] ¹⁰⁹ invocation/prayer.	رَبِّ أَجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾
41. (O), our Lord: let-forgive for me [You ^s] and for my begetter-parents and for the believers (when) ups ¹¹⁰ day (of) the reckoning.	رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾
42. And let-not assuredly [you ^s] count Allah (is) a neglector a'n (regarding) what work the <i>dha'lemoona</i> ¹¹¹ (injustice-doers); verily only [He] delays them for a day ^x gaze in it ^x the sights.	وَلَا تَحْسِبَنَّ اللَّهُ غَفِيلاً عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾
43. <i>Mubtt'eena</i> (hasteners-gazers and extended necks) <i>muq'ne'ey</i> (raisers of their heads) they ^z not <i>yartaddo</i> (forthwith-returns) to them their glance and their <i>afedato</i> ¹¹² (keen-preoccupation of the hearts) (are) <i>hawa</i> (empty/vacuous).	مُهْطِعِينَ مُقْنِعِي رءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئَدَتُهُمْ هَوَاءٌ ﴿٤٣﴾
44. And let-warn [you ^s] the mankind (about a) day ^x (during which) <i>ya'atee</i> ^x (approaches/comes) ^x them the torment then say who ^r <i>dhalamo</i> ¹¹³ (they ^z wronged): our Lord let-tarry us [You ^s] to a near <i>aja'len</i> ¹¹⁴ (term-limit), we answer Your ^g invitation and <i>natta'be'o</i> ([we] closely-follow) the messengers; did [and] ¹¹⁵ not had <i>aqsamtom</i> (oathed you ^c) of before not for you ^b of a cessation.	وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نَحْبِ دَعْوَتِكَ وَتَتَّبِعَ الرَّسُولَ أَوْلَمَ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلِ مَا لَكُمْ مِنْ زَوَالٍ ﴿٤٤﴾
45. And dwelled you ^z in dwellings (of) whom ^r <i>dhalamo</i> ¹¹⁶ (they ^z wronged to) their selves ^w and manifested for you ^b how We did by them and We struck for you ^b the parables/examples.	وَسَكَنتُمْ فِي مَسْكَانٍ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٥﴾
46. And <i>qad</i> (already and affirmatively) machinated they ^z their machination and Allah has their machination ^x and <i>en</i> (albeit) [was] their machination <i>leta'zola</i> (to terminate/cease) from it ^x the mountains.	وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ﴿٤٦﴾
47. So let-not assuredly reckon [you ^s] (that) Allah (is) <i>mukh-lefa</i> (not-fulfiller [He]) (of) His promise (to) His	فَلَا تَحْسِبَنَّ اللَّهُ مَخْلُوفَ وَعْدِهِ رَسُولَهُ ﴿٤٧﴾

¹⁰⁸ The word used in The Qur'an is "تَقَبَّلَ," not "إَقْبَلَ"=accept. Thus, "تَقَبَّلَ" means accept with *clemency* or *mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully* worthy of Allah's acceptance; or the work itself is somewhat *deficient*, *not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah *accepts* it by His *clemency*. So, تَقَبَّلَ = let-clemently accept [You^s].

¹⁰⁹ The speaker's pronoun "ي" in "دُعَاءِ" by Arabic (linguistic) Rule, is omitted, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

¹¹⁰ The word "يَقُومُ" = "up" = "get up or rise" (in the intransitive sense), i.e. happen.

¹¹¹ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice."

¹¹² The Arabic word "الأفئدة" is plural of "فؤاد" = keen-preoccupation of the heart.

¹¹³ See the *Lexicon* attached to this Translation for "ظالم" = "injustice-doer" and "ظلم" = "wronged."

¹¹⁴ The word "الأجل" means term-limit, see اللسان.

¹¹⁵ The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of three parts (أ), (و), (لم) "أولم," meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the *Lexicon* attached to this Translation for more elaboration.

¹¹⁶ See footnote 2742 regarding "ظالم" = "injustice-doer" and "ظلم" = "wronged."

messengers; verily Allah (<i>is</i>) Mighty, revenge-possessor.	إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ﴿٤٧﴾
48. Day the Earth ^w (<i>is to be</i>) substituted other than the Earth ^w and the skies ^w [too] and appeared/outstood for Allah, The One The <i>Qahha're</i> (<i>Ever/Stout Subduer</i>).	يَوْمَ تَبْدُلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾
49. And [<i>you s</i>] see the criminals, then-day iteratively ¹¹⁷ bounded in the fetters.	وَتَرَى الْمَجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾
50. Their <i>sarabeelo</i> (<i>raiments/mail</i>) (<i>are</i>) of pitch; and overlays their faces the fire ^w .	سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَغْشَى وُجُوهَهُمُ النَّارُ ﴿٥٠﴾
51. To requite Allah each self ^w what it ^w earned ^w ; verily Allah (<i>is</i>) swift (<i>in</i>) the reckoning.	لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ ﴿٥١﴾ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥٢﴾
52. This (<i>is</i>) an announcement ^x for the mankind and to (<i>be</i>) warned they ^z by it ^x and to know they ^z that only He (<i>is</i>) <i>Elahon</i> (<i>Deity</i>) One, and to <i>yadhdhakkara</i> (<i>repetitively-reminisce</i>), the <i>alba'be</i> ¹¹⁸ (<i>the hearts-intellecs</i>) possessors.	هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلِيَذْكُرُوا الْأَلْبَابَ ﴿٥٣﴾

¹¹⁷ The word "مقرنين" for "التكثير" see التاج and البصائر.

¹¹⁸ See the *Lexicon* attached to this *Translation* for "ذو الألباب" = the *albab's* possessors. +